لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

# THE REVIEW OF RELIGIONS

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*Hijrat 1350—May 1971*

**EDITORS**

**S. D. AHMAD** **M. G. AHMAD**

# The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1885 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman-i-Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

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# THE REVIEW OF RELIGIONS

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**It is open to all for discussing problems connected with the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.**

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**EDITORS**

**S. D. AHMAD** **M. G. AHMAD**

*Assistant Editor*

**Ch. Ali Muhammad B.A., B.T.**

*Contributing Editors :*

**Nafis-ur-Rahman A. G. Soofi**

**Prof. Chaudhry Muhammad Ali M.A.**

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نحمدہٗ ونصلی علیٰ رسولہ الکریم


# The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXV HIJRAT, 1350—MAY 1971 No. 5


## The Promised Son of the Promised Messiah

### Earlier Prophecies find fulfillment

It is a Divine law that God foretells the futureadvent of prophets, saints and reformers through His chosen ones. They state beforehand the special characteristics by which their contemporaries may recognize them. The frequency with which the prophecies about such personages occur depends on their eminence, greatness and stature. If the promised one is sent to a particuiar people or his message does not extend over a long period of time and is limited in scope, the news about his coming will not be repeated so frequently. On the other hand if his appeal is wider and is to be more effective and last longer, prophecies about his advent will occur repeatedly. This repetition is, in itself, a proof of the exalted spiritual status of the person about whom such prophecies are made.

That is why almost all prophets and saints, in one form or another, prophesied about the advent of the Holy Prophet of



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Islam (peace and blessings of Allah be on him). This long and repeated line of prophecies is peculiar to him alone and no other prophet can be compared with him in this behalf. This, in fact, is a tribute to his status as a prophet and a reformer to which no other man can even possibly aspire to approximate.

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## Awaited by all

Similarly in the present age, described in the earlier religious literature as the Last Age, the coming of a prophet has been foretold by all the earlier prophets. Today the followers of all religions are eagerly waiting for a promised reformer. For the Hindus this is the age of the reappearance of Lord Krishna. The Jews are waiting for Elias, the Christians for the sccond coming of Jesus of Nazareth and the Muslims for the Messiah and the Mahdi. They are waiting because their Holy books repeatedly foretell the coming of a prophet. All these prophecies, in fact, unanimously point to one and the same individual who was to have been appointed by God for the revival and reform of religion in this age. The question may be asked why the news of his coming is so frequently mentioned in different scriptures? The answer is simple. It is because the Promised One was to follow in the footsteps of the Chief of Prophets and was to represent him and so was to be invested with all the virtues of the earlier prophets. It also signifies his greatness and exalted spiritual status. That is why almost every prophet and saint has been prophesying about his coming in keeping with the Divine law already referred to. In the light of the prophecies contained in the ancient scriptures, the Promised Prophet of this age is the Hazrat Mirza Ghulam Ahmad of Qadian (1835-1908). To the Hindus he is Krishna, to Jews and Christians he is the Messiah and for the Muslims, the Messiah and the Mahdi. As a proof of his being the Promised One God has caused a host of miracles and signs to appear. One of these signs, however, is of special significance. It comprises the Divine tidings about his offspring. It is interesting to note that alongwith the news of his coming,

mention has also been made of his progeny. We find in particular the mention of a son to be born to him, who under the Divine scheme, was to rise in support of the Promised Porphet and was to carry out and complete his mission and exert to revive Islam and reform mankind.

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## Promised Progeny

Here it should be remembered that a Prophet is given tidings about the grant of children only when they are destined to be spiritually eminent and exalted. In this connection the Promised Messiah says:

> "Allah does not give tidings to a prophet or a saint of the gift of progeny except when such progeny is destined to be pious and righteous".1

Thus the mere fact that the Promised Messiah was promised a son in the ancient scriptures, is in itself a proof of the Promised son's greatness and high spiritual status. Further in addition to the tidings of his birth the ancient scriptures contain graphic details of the versatile character of his qualities and attainments and of the various dimensions of his personality. Mention is also made of the revolutionary changes this son was to bring about in the spiritual realm and of the extraordinary progress that the mission of the Promised Messiah—the propagation of Islam—was to make under his able guidance.

## Prophecy in Jewish Scripture

Before making a reference to the prophecies of the Holy Prophet about Promised Messiah's Promised Son, we would like to quote a prophecy from Talmud, the Jewish book of traditions.

1. On the subject of the second coming of Messiah it says:
   "It is also said that He (the Messiah) shall die and His kingdom descend to His son and grandson. In proof of this opinion Isaiah 42;4 is quoted".2

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1. Aina Kamalat-i-Islam p. 579 footnote.
2. Talmud p. 37 Ed. Joseph Berkley.

The verse from Isaiah to which reference is made in Talmud and the verses preceding it are as follows:

1. Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.
2. He shall not cry, nor lift up, nor cause his voice to be heard in the street.
3. A bruised reed shall he not break, and the smoking flax shall he not quench:
   He shall bring forth judgment unto truth.
4. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law".3

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## Prophecy in New Testament

2. The second Biblical prophecy about the Promised Son is carried by Matthew (25 : 1-13). Refering to the Last Age and holding out the promise of a second coming of Jesus, it describes the signs of the Last Age and the revolution that was to take place, on his coming, in the spiritual world. It says:

1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
2. And five of them were wise and five were foolish.
3. They that were foolish took their lamps, and took no oil with them:
4. But the wise took oil in their vessels with their lamps.
5. While the bridegroom tarried, they all slumbered and slept.
6. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
7. Then all those virgins arose, and trimmed their lamps.
8. And the foolish said unto the wise, Give us of your

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3. Isaiah 42 : 1-4.

oil; for our lamps are gone out,

9. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.

10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11. Afterward came also the other virgins, saying, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh".4

The late Hazrat Khalifa-tul Masih II speaking on the occasion of Jalsa Muslih Maud in Hoshiarpur, on February 20, 1944, related a vision he had. He said:

"I said to them, I am the one for whose appearance the virgins have been waiting for nineteen hundred years.

"There is, infact, a prophecy in the Gospel wherein Jesus of Nazarath says that 'when again I will come in the world, some nations will believe in me and some will reject me'.

"So refering to this prophecy, in my vision, I said I am the one for whose advent virgins have been waiting for the last nineteen centuries. And when I said this.....a few young girls seven or nine in number who were watching me from the sea-shore came running to me on hearing these words. They gathered round me and said: 'You speak rightly. We have been waiting for you for nineteen centuries,".

Continuing, Hazrat Khalifa-tul Masih II said:

"In the name of the One and the Mighty Allah Who

4. Matthew 25: 1-13.

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holds my life in His Hands, I affirm that the vision I had related is exactly as I saw it. I also affirm that in this vision, I, under Divine Command, claimed that I am the One for whose coming the virgins have been waiting for nineteen centuries".

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## Prophecy in Dasatir

After discussing the prophecies of the Biblical prophets, we reproduce below a prophecy of the Persian Prophet Zoroastar.

In *Dasatir* (Laws), the Holy Book of Zoroastrians, *Sasan* I, a revered reformer, mentions a prophecy of Zoroastrar, about the advent of the Holy Prophet of Islam and also gives news of the appearance of a prophet of Persian origin. He says that after the death of the Persian Prophet, God will raise his successors who will be from his lineage. The original prophecy is in *Pehlavi*. We give below an English rendering of the relevant passages:

"When the Persians will start doing such deeds, there will be born among the Arabs, a man, whose followers shall break the power and glory of the Persian Crown and will destory its law. The despots and the tyrants shall be subjugated. They shall clear away the idols from the Inhabited House and shall make it their *Qibla*. They shall say their prayers facing it instead of the House of Idols or the House of Fire.

"They shall conquer the land of fire-worshippers and Madain and the country surrounding it, and the land of Tus and Balkh and their Holy shrines.

"This law-giver will be a great speaker and his words shall be pregnant with meanings.

"When a thousand years will have passed on this Arabic law, differences and dissensions will arise and it will become such that if the Law-giver himself were to see it, he won't be able to know it. His followers shall differ and disagree with each other and shall increase in mutual hatred and animosity.

"Tidings be to you! for when things reach such a pitch, even if a day remains from the Time, I shall raise from among your people a man who shall re-establish your lost honour and glory. *And then, I shall never take away prophet-hood and leadership from your sons*".

The concluding part of the prophecy clearly foretells that the Promised Prophet of the Last age will be succeeded by his son. The Promised Messiah says:

"Another way of manifestation of Divine mercy is the sending down of Messengers, Prophets, Imams and Khulafa, so that people, by following them and by being guided by them may be led to the right path and may attain to salvation by moulding themselves to the pattern set by them. Therefore, God willed that both of these things should come to pass through my offspring".5

## Prophecies in Ahadith

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But much more important and significant than these are the prophecies contained in the *Ahadith* of the Holy Prophet of Islam. They make a positive and detailed mention of the second advent of the Messiah and also promise the grant of a blessed son to him.

1. The most authentic collection of the sayings of the Holy Prophet, the *Sahih Bukhari*, carries a report from Abu Hurairah. He narrates:

"When Sura al-Juma was revealed we were with the Holy Prophet. It contained the verse وآخرين منهم لما يلحقوا بهم . I asked the Holy Prophet who the آخرين were supposed to be? The Holy Prophet was asked this question twice but he did not answer. Salman of Persia was also present at the occasion. At the third time, placing his hand on Salman's shoulder, the Holy Prophet said: "When faith ascends to heavens one or a few of his people will bring it back".6

5. Sabz Ishtihar p. 19.
6. Bukhari-kitabul tafsir.

Majority of the *Muhaddisin* and commentators of the Holy Quran agree that the verse و آخرين منهم لما يلحقوا بهم referred to in the above tradition, relates to the Promised Messiah's advent in the Last Age. The tradition quoted above implies that for completing his mission and propagation of his message, God will raise from amongst his progeny, persons, who, following in his footsteps, will ensure the consummation of his mission.

2. Another tradition of the Holy Prophet (peace and blessings of Allah be on him) is reported in *Mishkat* on the authority of Abdullah bin Umar (God be pleased with them both). He said:

> "The Holy Prophet said: 'Isa son of Maryam will again come to this world. He will marry and will be blessed with children".7

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The Holy Founder of the Ahmadiyya Movement, commenting on this tradition, remarked:

> "The Holy Prophet, on being informed by God, said: 'The Promised Messiah shall marry and shall be blessed with offspring'. This indicates that he will be granted a son who will be like his father in piety.....He will be one of the chosen ones of Allah".(8)

Elsewhere, he says:

> "The prophecy that the Promised Messiah shall be blessed with offspring signifies the fact that Allah shall raise a son from his seed who shall succeed him and shall serve the cause of Islam as has been mentioned in some of my prophecies".9

## Prophecies of Muslim Divines

We now propose to reproduce below some prophecies made by

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7. Mishkat: Chapter Nazool Isa Alaihissalam.
8. Aina-i-Kamalat-i-Islam p. 578.
9. Haqiqatul Wahi p. 312.

some Muslim *Ulema* and *Mujaddidin*.

I. In *Rauza Qaumuya*, a vision of Hazrat Sheikh Abdul Qadir Jilani of Baghdad is recorded. It is said:

> "One day Hazrat Sheikh Abdul Qadir Jilani was sitting in meditation in a jungle. Suddenly a great light appeared from the skies. It illumined the whole world. The light became greater and brighter every minute. The *aulia* (saints) of this Ummah, both of the earlier and of the latter period were enlightened by it. Hazrat wondered who was the august person shown to him by this similitude. It was revealed that the master of this light is greater than all the earlier and the latter *aulia* of this *Ummah* (nation of Islam). He shall appear after five hundred years and shall reform and revive the faith of our Prophet (peace and blessings of Allah be on him). All who will be blessed by his company shall be fortunate. His son and successor shall be among the outstanding elect of Allah.

Nimatullah Wali's prediction

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II. Hazrat Shah Nimatullah wali a great Muslim saint and a renowned sufi, in one of his prophetic poems, speaks of the Prophet of the Last Age. He says:*

1. I see the Might of the Maker; I see the state of Times.
2. These words I speak not from the stars; rather I see them from the Creator.
3. When Ghayn,r'a (1200) have passed of the years I see strange happenings.
4. I see the darkness of tyranny of the lands's oppressors, boundless and beyond computation.

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**Arbaeen fi Ahwalil Mah-diyyin* says about him:

"Nimatullah Wali—a great mystic, is famous as being one of the most renowned and perfect sufis of India. He was a resident of a suburb of Delhi. It appears from his *Diwan* that he was born about the year 560 A. H."

*Translation by E. G. Browne, but for the sake of harmonizing with the text, has been slightly modified.

5. War, strife, mischief and injustice, I see in the midst and around.

6. I see the servant like the master ; I see the master like the servant.

7. They impress a new superscription on the face of the Gold ; I see his Dirhams of short weight.

8. Some of the trees of the Garden of the world I see springless and without fruit.

9. Grieve not, for in this trouble I see the happiness of union with the Friend.

10. When this flowerless winter has passed I see the sun of spring rising.

11. On the palm of hand of the Cup-bearer of Unity I see the pleasant wine.

12. The friendly foe-destroying warrior I see as the comrade and friend of the Friend.

13. The beauty of The *Shariah* and the splendour of Islam, each one I see doubled.

Describing the Signs of the Times leading to the appearance of the Promised Messiah and giving details of his achievements, the Wali spells out the name of the Promised Prophet.

14. I read A. H. M. D. (Ahmad), I see the name of the Famous One.

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Continuing he says :

15. When his cycle ends victoriously, I see his son as a memorial to him.

Commenting on this prophecy the Promised Messiah says :

> "It is destined that God will grant him a noble son, who will be like him..... and will be after him a memorial to him. It is in fact in accordance with my prophecy about a son".10

III. Another prophecy is by Hazrat Imam Yahya bin Aqrab. He was a great saint of the fifth century Hijra. In one of his poems he prophesies the great revolutions and major upheavals that were to take place in the latter days, leading to the appearance of the Promised Messiah and gives an account of his activities and spiritual conquests and then foretells about his successor.

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10. Nishan-i-Asmani P. 13.

He says :

"I have seen strange events and have noticed mysterious happenings. I shall try to describe, in these verses, what I saw. A great star will appear in the sky, its tail floating high like air. This sign will appear when *Farangis* (Europeans) become dominant in the world. They will be masters of river-banks and of mountain-peaks. All these signs will point up that the Mahdi has appeared. He will become the lord of cities, and the aboriginies of the mountainside shall love him and the people of the cities shall owe their allegiance to him. He shall obliterate misbelief and heresy from the world. He will bring with him such potent arguments and clear proofs that people will have to acknowledge their perfect validity".

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Continuing he says :

"Mahmud shall appear after him. He will conquer Syria without war. The castles of Syria shall bow before him. He shall spend his wealth freely without reckoning".

The Promised Messiah writing about his son Hazrat Mirza Bashiruddin Mahmud Ahmad mentions one of his visions. He says :

"My eldest son whose name is Mahmud and who is still alive with us, was not yet born, when I was given news of his birth in a vision. I saw his name 'Mahmud' written on the wall of the mosque".11

The prophecy about the conquest of Syria, mentioned in the above-quoted verses of Imam Yahya bin Aqrab, was fulfilled in 1924, when Hazrat Mirza Bashiruddin Mahmud Ahmad Khalifa-tul Masih II visited Syria. He delivered there the message of the Promised Messiah, had discusssions with Muslim *Ulema* and opened a missionary centre in Syria, during his stay there. This interpretation of Imam Yahya's prophecy is borne out by the writings of the Promised Messiah also. He says :

"It is indicated in certain *Ahadith* that the Promised Messiah shall appear in some eastern country. And he or one of his successors will travel to Damascus"12 the capital of Syria.

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11. Tiryaq-ul-Qulub pp. 40 12. Hamamatul Bushra p. 37.

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# Follow the Holy Prophet

*(By the Promised Messiah)*

It has been established that the moral excellencies of the Holy Prophet Muhammad (blessings of Allah and His peace be with him) are not to be found in any other Prophet. For, unless, an opportunity comes one's way to project a moral virtue, there is no evidence available in his behalf. For example, generosity cannot find expression if one has no cash in hand. Similarly if one got no occasion to take part in a battle his prowess would not be established. In the same manner forgiveness can be exercised only by one who scores a victory. In short, all moral virtues are related to situations. Now it must be well apprectiated how by the grace of God the Holy Prophet Muhammad (blessings of Allah and His graces be on him) had ample opportunities of projecting his moral excellencies. Jesus (peace be on him) did not have any such opportunity. As an instance in point, the Holy Prophet (peace and blessings of Allah be on him) had at a time a big flock of goats and sheep. A disbeliever pointed out to him that his flock exceeded that of the Xerxes and even that of the Ceaser. The Holy Prophet (peace of Allah and His blessings be on him) made a gift of the whole flock to him there and then. He embraced Islam forthwith, he felt that none but a Prophet could be capable of such tremendous generosity.

When the Holy Prophet conquered Mecca, he could have slain all those who had persecuted him. But he showed mercy saying لا تثريب عليكم اليوم "There is no blame against you today". As he declared amnesty all embraced Islam instantly. Are such excellencies of disposition to be found in any other Prophet? (Observations Vol III P. 80)

*Eng : A. G. Sooft*

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# *Divine Promise extends only to the pious*

*(By the Promised Messiah)*

God, the Most High, is not pleased by a man's body build or lineage. He ever takes piety (taqva) alone into account.

ان اکرمکم عندالله اتقکم

"The worthiest of honor among you before Allah is the one who excels in piety". It is altogether immaterial whether one is a Sayyad or a Mughal or a Pathan or a Shaikh. The pride of lineage is a false pretension. One's dynastic identity becomes extinct with death. Lineage gets no consideration in the eyes of God, the Glorious, and no man can qualify for salvation because of his dynastic credentials. The Holy Prophet (peace of Allah and His blessings be with him) told his daughter Fatima (Allah is pleased with her) not to take any pride in her being the daughter of the Prophet, lineage being of no consequence in the eyes of God. All the grades that one merits in His eyes are due to piety alone, the races and tribes being only identity marks related to wordly administrative purposes. God, the Illustrious, i not concerned with them. The love of God originates in piety and piety alone is a measuring tape to mark out grades in eminence.

If a Sayyad becomes a Christian and then starts using profanities in respect of the Holy Prophet (blessings of Allah and His peace be with him) and violates the ordinances of God, can one enterlain the hope that Allah, the Magnificent, would save him for his being a descendant of the Prophet and that he will be granted entry into heaven ?

The true religion that saves is Islam in the eyes of Allah, the Supreme. If one turns a Christian or a Jew or an Arya he merits no honor before God. God has dismissed tribal and racial

name-plates. These clans are useful for secular administration and for identification. We have found after profound deliberation that all the grades of Divine favor are really due to piety alone. The pious shall enter paradise. God. the Sublime, has laid down the law in his favor. Only the pious is worthy of estimation before God, the Excellent.

To underline it, He has proclaimed. انما يتقبل الله من المتقين The prayer and performance of only the pious are accepted. He did not say من السيدين of the Sayyuds.

Again He said in respect of the pious.

من يتق الله يجعل له مخرجا ويرزقه من حيث لا يحتسب

The pious is granted relief in every strait ; he is granted provision from sources beyond his comprehension.

Now is this promise holding good for the pious or for the Sayyads ? (Observations Vol. 111 pp 343).

*Eng : A. G. Soofi.*

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# *The Blood of Jesus*

***(By the Promised Messiah)***

The Christians do not merit a reference, for, their God is like their other devices and machines. their own invention & has not the slightest trace in the Book of nature. Nor there comes from Him the call "Here am I". Nor has he performed any Divine feat which so many of the Prophets could not.

The impact of the sacrifice of a capon is felt much more strongly than his sacrifice, chicken soup being a ready source of energy to tne enfeebled invalid.

Woe then to the sacrifice that falls far short of the slaughter of poultry.

*Eng : A. G. Soofi.*

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# How to gain certainty of Faith

*(By the Promised Messiah)*

The only great means to gaining an illuminating certitude of belief in God, the Excellent, entrenched in insight, is association with people who bear living witness to the person of God, the Supreme, who have personally heard from Him that He is the Almighty, Knower of secrets, Possessor of all perfect attributes.

When one joins the company of such people, in the early stages their talk sounds strange and unfamiliar to him. They invade the heart only faintly, though it is drawn to them. It so happens because their enlightened discourses and his inner impurities and impieties get involved in a tussle. The speech of the righteous aims at wiping out the dust and soot that has enwrapped the heart of the subject, to give it a shine so that it may develop the sense of faith. His case is comparable to that of a person who is administered a purgative, the doze and the stool create a gripe in the stomach, churning all unhealthy and unwholesome contents out. In the same manner the righteous aims at banishing uncertainties and initiating the subject in true sciences and right beliefs, but his discourses sound disagreeable and impractical to the heart that has long dwelt in a different and strange world. Nonetheless ultimateley truth prevails and taste for falsehood is dissipated and talents for Divine worship are nursed into vitality.

In short, I have come with this light and plan to promote talents for belief in the world. These powers cannot grow on mere verbosity and talk. On the contrary, they receive their nourishment from signs that appear at the hands of the righteous through the overwhelming might of Allah, the Magnificent.
(Observations Vol 111 Page 31)

*Eng : A. G. Soofi*

# Seek True Salvation

Addressing the Community on Friday, 23 Tabligh 1347 A.H. (23 Feb, 1968) the Khalifa-tul Masih III said "Today I propose to urge members to look for true salvation and to involve themselves in every kind of exertion in this behalf. People have failed to appreciate the true significance of salvation. Christians, for instance, believe that salvation lies in immunity to punishment and as a result of this erroneous view they project to the world belief in the blood of Christ as vicarious atonement, to qualify for salvaticn. This is a great error on their part. Salvation in its true sense means a state of felicity which perpetuates h ppiness and pleasuse [for man, a hankering after it being ingrained in human nature. Man is by his very nature and disposition in search of happiness. I would cite before you a tiny example of a new German brother-in-Islam. He made the commitment and embraced Islam when I visited Frankfurt last. A couple of weeks ago I received a letter from him. It is a charming letter since it echoes the voice of human nature: He says that a whole world is engaged in pursuit of prosperity but it remains elusive but, he says, when he opted for Islam he felt that he had realized every kind of pleasure. In other words he grasped the meaning of the voice of nature which he had failed to understed before joining the ranks of Islam and his heart brimmed with the praises of Allah, the Magnificent, for directing him to Islam which furnished to the answer the yearning of human nature for abiding joy. It is indeed a great grace of Allah, the Glorious.

## Happiness an Elusive goal

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Man sought happinoss through wealth and riches and temporal prosperi y and achieved great material advancement but in spite of abundance true felicity eluded him. America, Russia and European nations have made great advances in the material field and are affluent societies, in enjoyment of manifold mundane

facilities which most of us can hardly imagine. Still they are far from happy and realize deep down their hearts that they have failed to reach the cherished goal of their nature and their souls.

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Man made efforts to achieve political dominance and dominion in the world believing it to be his real acme of joy. But just have a glance at America. Far from reaching the summit of happiness as a result of its political supremacy and influence, it is risking the lives of thousands of its boys in different areas of the world overseas and Americans are yet failing to attain to the pinnacles they are aiming at.

My point in brief is that God, the Supreme, has inlaid in the nature of man a yearning for true felicity which should hold for him everlasting and abiding satisfaction and joy. He has therefore imparted to us guidance and opened up to us the ways to it through Islam. A study of the Holy Quran shows us that true happiness pulsating with never-ending pleasure is not possible without knowing God. It is the knowledge of the person and attributes of Allah, the Excellent, that leads to everlasting joys.

A true insight in the attributes of Allah, the Illustrious, carries twofold signification—firstly that Divine attributes of glory make their impact on him, secondly, that Divine attributes of grace are projected to him. When Divine attributes of glory are manifested to a man, the heart of the subject trembles in awe of His Lord-god and the truth dawns on him that Divine anger is a fire which burns down to cinder its target and when he simultaneously feels the impact of Divine grace and experiences the flashes of Divine beauty, his heart runs over with the love of his Creator. After these twin flashes he starts knowing his God in the true sense and entertains for Him the estimation worthy of Him. Those who are strangers to this twofold experience, do not estimate Allah as He should be regarded وما قدر الله حق قدره Those who did not personally encounter His person, His glory and His grace, cannot hold Him in the estimation that is worthy of Him. But when a Muslim encounters the glory and grace of

His Creator in this life and is entrenched in the faith and gets to the certainty that the displeasure of the Almighty, All-powerful Overlord is too aweful to be incurred even for a single moment, he is saved from every sin and his body and his soul tremble in fear of doing aught that offends His Lord.

In fine, when a single flash of Divine glory is manifested all kind of sinning is banished if the subject's knowledge of the Divine is perfect and true and is suffering from no deficiency. And when man encounters the beauty of Allah, the Magnificent, his heart is filled with His love and he is immersed in it, the fire of love consuming all his physical desires and he devotes all his energies and his thoughts to winning His favor in the belief that true pleasure and joy are to be found only in His adoration. It is then that he is granted salvation, for, it is then alone that he realizes the state of pure well-being and true happiness—it is at this stage that the yearning of his soul to forge lasting contact with His creator finds its fulfillment.

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## No vicarious Atonement

Man at this stage is more fearful of transgression than of the cup he knows is packed with lethel dozes of poison. He would not touch it and is not at all prepared to taste even a drop of its contents. Similarly such a person would shun everything that the Holy Quran and the Holy Prophet Muhammad (blessings of Allah and His grace be with him) have forbidden. And when he ecounters the love of His Creator, a love he never got even from his parents, a love that no loving person or persons could coilectively give him, he totally surrenders to Him and has no will of his own left; he thus enters the gardens of Divine favor in this very world. For, salvation is not related only to life after-death. Salvation begins in this very term and extends to the next without end. It has a beginning but no termination. This salvation is not contingent on the blood or crucifixion of anyone; one has to offer the sacrifice of his own being (nous) and as the Promised Messiah (peace and grace be on him)

has said „no blood can be of any avail to you except the blood that is generated in you by the fare of certainty".

It is the supreme truth that once this blood is generated in one, when one attains to insight, sin can find no inlet to heart and all filth is deterged out, all pleasures are within reach and purity takes its abode in the soul with man becoming the recipient of multiple Divine graces and gifts.

## Example of the Prophet

For acquiring this insight Allah, the Glorious, has laid down in the Holy Quran imitation of the example of the Holy Prophet Muhammad (peace and blessings of Allah be with him) and his love as media. Cultivate, therefore, in your hearts such fervent affection for the Holy Prophet as should find its expression through your approximation of every move and every pause in your lives to his way and in this behalf you should be ever ready to sacrifice everything of the world.

The Holy Prophet Muhammad (peace of Allah and His salutations be on him) has promulgated the command

من مات ولم يعرف امام زمانه فقد مات ميتة الجاهليه

"One who died without acknowledging the Imam of his age died the death of ignorance (pre-Islamic state)."

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In fact, if we are obligated to subscribe allegiance to anyone and forge cantact of affection with anybody after the Holy Prophet (blessings of Allah and His graces be on him) it is only because the Holy Prophet (peace of Allah and His blessings be with him) has so commanded. The Paramount Prophet Muhammad (salutations from Allah and His peace be on him) has made reference in terms of great endearment to his this eminent spiritual son who was to be commissioned to the world in the current age. Because of his these warm feelings for him we find in our hearts deep sentiments of profound love for this eminent spiritual son of the Holy Prophet (peace be on him and the grace of Allah).

The Noble Prophet (blessings of Allah and His peace be with him) has also enjoined on us to honor the example of his Khilafas through practical observance and one who does not care to so comport himself would meet the death of darkness.

This perfect insight is not possible without a model, a perfeet, perfected model, one without paralell in excellence. That model has been offered in the person of the Holy Prophet Muhammad (graces and blessings of Allah be with him). This model has to be kept constantly before the view and to be followed in every major and minor precedent. We should go on offering every kind of sacrifice and involve ourselves in every type of exertion with the prayer that He may be pleased to accept our humble offerings, for, every benefice is bound up with His grace. Man cannot qualify for the love of God, the Illustrious, by his own steam or his works or sacrifices or offerings. The gift of salvation calls for grace of the Magnificent Lord—He may be pleased to magnify our puny exertions and appreciate our humble efforts and takiug a worthless particle in the grasp of his two fingers project through it His powerful manifestations, for, He is the Lord of Omnipotence, Gracious, Compassionate and Lord of all bliss. *Eng : A. G. Soofi*

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# *Islam is the responsibility of the Ahmadiyya Community*

*(By The Promised Messiah)*

Islam has been orphaned now ; it has no steward. God, the Glorious, has elected this community and has been pleased to appoint it as its caretekar, so that it may prove in every manner that it truly cares and grieves for Islam. He plans to make this people a model for the posterity. Its fruits and blessings shall pass on to the coming generations and shall extend to ages. I say truly that this movement shall expand but those who join later shall not merit the honors and grades that the present generation will hold God, the Supreme, has decided to expand this community and that it should be instrumental in the propagation of Islam and Unity (*tauhid*). (Obvervations Vol. VI p. 326)

*Eng : A. G. Soofi*

# Moon in the East

*A short biography of the late Khalifa-tul Masih II*

(By A. G. Soofi)

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## Industrial Exhibition

The central Lajna Imaullah Qadian oraganixed its second industrial exhibition during the annual gathering session. The exhibits were of high quality workshmanship. As an incentive to women to improve the standard of craftsmanship and popularize the enterprize, a prize in the shape of a medal for best performance was offered.

## Foreign Missions activity School in Nigeria

A fine building to house the Talim-ul-Islam High School in Lagos, Nigeria, was constructed. Its opening ceremony was attended by leading lights of the city population; the Director of Education and Resident also participated. Mr. Honry Corr, Resident paid a high tribute to Maulana Abdur Rahim Nayyar and the Ahmadiyya movement for their pioneering regular education facilities for Muslims in Nigeria where no such arrangement had existed before.

## Mosque site in Nairobi

Through the efforts of Malik Muhammad Hussain Bar-at-Law and Member Municipal Council the Nairobi (East Africa) Corporation gave as free grant a 4-acre plot of Municipal land to the Ahmaniyya Community for the site of a mosque.

## Indonesia Mission

The Ahmadiyya community of Padang (Sumatra) started publication and free distribution of Islamic literature in the form of tracts and brochures.

## Palestine and Syria

The Ahmadiyya missionary Maulana Jalalud Din Shams was

asked by the French occupation Government of Syria to leave. The Khalifa-tul Masih II directed him to proceed to Haifa where he succeeded in establishing a new and successful center.

The rival Muslim priests of Damascus had petitioned the French Colonial Government of Syria for the expulsion of the Ahmadiyya missionary.

## Australia holds Annual Gathering

The Australia Ahmadiyya mission headed by Sufi Muhammad Hassan Khan held its first annual meeting which was well-attended.

## Movement of Missionaries

Khan Sahib Farzand Ali and Sufi Abdul Qadir Niaz were sent to England and Sufi Mutiur Rahman Bengali to America. Malik Ghulam Farid and Maulana Abdur Rahim Dard returned from London to Qadian. The Khalifa-tul Masih II went more than two miles on foot out of town to receive Maulana Abdur-Rahim Dard.

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## Debates and Controversies

Debates between Ahmadi scholars and advocates of Christianity and Hinduism and with Ahrari and non-Ahmadi Muslim scholars took place at Gujrat, Raikot, Dina Nagar, Delhi, Gharenda, Sheikhupura, Dutchkot, Harial, Momiwal, Pakpattan, Lyallpur, Mari Buchian, Gujranwala, Pathankot and Gujrat.

## Tbe pure-hearted and the Quran

The Khalifa-tul Masih II, in a speech at Lahore, on January 14, 1929, said that the innermost meaning of the Quran and treasures of spiritual wisdom that are embedded in it were revealed only to the pure and pious. The Promised Messiah (peace be on him and blessings) was gifted with an abundance of these treasures unequalled and unmatched by any one else and so had he himself been gifted with these wisdoms which no contemporary could lay claim to. The Quran, he said, was emphatic on the point as the verse لايمسه الا المطهرون laid down.

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## King Amanullah's Fall

King Amanullah Khan of Afghanistan had endorsed the savage murder of three Ahmadies in Kabul in 1924 and 1925. They had been stoned to death in public. The monarch wanted to appease the fanatic priests whose goodwill, he thought, would secure him his throne. He offended God, he offended the Holy Quran, he offended the spirit of Islam. God through the Holy Quran had made man free in the choice of his faith. He had made him free even to deny Him. This freedom of conscience had been the badge of Islam, for, only freely professed faith constitutes the Islamic state of mind. Amanullah denied the Ahmadies what God granted them. The Promised Messiah had much earlier predicted the wretched end of the house of Amir Abdur-Rahman Khan of Afghanistan.

Amir Habibullah, the father of Amanullah, had butchered in savage manner, Sayyad Sahibzada Abdul Latif, a votary of the Promised Messiah. Habibullah paid tho penalty with his life.

Amanullah paid a visit to Europe where he received rousing royal reception in Italy, in France and in England. His Queen Surayya accompanied him. The Queen took off the traditional veil and participated in all the functions. When her pictures and reports of her activities flashed across Afghanistan, the people were stunned. They were angry and bitter. On return to Afghanistan Amaullah Khan hastened with reforms aimed at westernizing life and when the priesthood saw the king was serious and hurting the traditional pattern of Islamic culture they denounced him and a water-career by the name of Habibullah 'Bacha Saqa' rounded togethor some bandits and attacked the capital forcing Amanullah to flee. He moved to Qandhar where he soon sensed treachery and had no alternative but to run for life. Amanullah was dethroned. The entire dynasty was thrown out. Bacha Saqqa took over. God's hand hit the royal house of Abdur Rahman Khan and Amanullah the last of the line of rulers sought refuge in Italy where he lived long to suffer a life

of wretched exile. Thus ended the mighty, the haughty murderous monarch and the setting of the sun knew him not when he breathed his last.

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## Warning to meddling Powers

There was anarchy in Afghanistan. Bacha Saqqa controlled only the Kabul Capital and some hinterland in the west of the seat of power. There was Ali Ahmad Khan mustering forces and there was General Nadir Khan raising funds and recruits. Britain and Russia vied with each other in extending their influence into the new vacuum. The Khalifa-tul-Masih II in a stiff warning to the meddling powers on this occasion observed that he favoured the establishment of strong and free Muslim Governments and that whenever such a government was established, rebellion and revolt against it were heinous sins, and that he would like to see a free and independent Government of Afghanistan and was not at all prepared to condone the role of Bacha Saqqa, for, he had disrupted a free Muslim Government and so long as he failed to establish a strong government in Afghanistan, he could deserve nothing but discredit. In conclusion he said: "Our feelings in regard to the future in this respect are that there should be a government there. It should neither be under Russians nor under the British nor under any other power. We do not like Afghanistan to be even nominally under the British since it has won its independent status. We want to see it free, strong and not dismembered and neither dependent on any other power nor even under any foreign influence. When such a government is established there, it will be useful to Islam, whosoever heads it. We abhor any kind of interference in the affairs of Afghanistan and we hope the (British) Government will be carefull in this respect so as to refrain from any kind of interference in the internal affairs of Afghanistan which should be as free it was before."

He next called upon Muslim organizations and parties to emphatically and collectively declare that they will hate to see

anyone, even the British, acquiring any kind of influence in Afghanistan, in the wake of its current internal anarchy.

## Hands off Afghanistan

In an address to the Governor of the Punjab the representative delegation of the Provincial Ahmadiyya Communities requested the chief executive of the provincial Government to communicate to the British Government the six agreed demands of the Muslims of India viz :

(1) A federal Government at the Center,
(2) Separate electoral system.
(3) Weightage to minorities without prejudice to majority interests.
(4) Sindh to be a separate autonomous province.
(5) North Western Frontier and Baluchistan to be given full autonomy.
(6) Full religious freedom guarantee and that all these provisions be embodied in the constitution.

The delegation expressed the hope that the British Government would keep its hands off Afghanistan. The Governor in reply highly appreciated the surprising progress the Ahmadiyya community had made in the field of education and assured the delegation that the demands prescribed by the Community will be given careful and close attention and further assured them that the British Government had no designs on Afghanistan and it ardently hoped the country would resume normal life and that Afghanistan would soon emerge as an independent and strong neighbour.

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## Religious Conference in Calcutta

The Brahmo Samaj organization convened a religious conference in the premises of the Calcutta University in January 1929. Ahmadiyya movement was also represented at the gathering and Maulvi Daulat Khan Ahmadi read a paper on the occasion prepared by Dr. Mufti Muhammad Sadiq.

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## Prizes to young scholars

At a prize-conferring ceremony held at Qadian on January 28, 1929, the Khalifa-tul Masih II gave away awards to outstanding young scholars of Jamia Ahmadiyya and Talimul Islam High School. The winners were Maulvi Muhammad Salim, Maulvi Muhammad Sadiq, Sheikh Abdul Qadir and Maulvi Abdul Mannan Omar. The Khalifa-tul Masih II in a short speech on the occasion stressed the incentive value of prizes and suggested that trophies should be kept in display before the students throughout the year.

## A Muslim news agency proposed

Indian Muslims had a sizeable press but had no Press News Agency. The Indian Associated Press was a branch of the Reuters but was almost fully manned by Hindus.

It was urged upon the Indian Muslims through the columns of 'Alfazl' (February 19, 1929) that they should organize a news media of their own which could be a channel of inter-communication among them as well as a mouthpiece of their views.

## Dissemination of Literature

The Khalifa-tul Masih II stressed the importance of widely diffusing the literature of the movement through agencies to be found in every community center. "This is the age of publication by means of which we can help the cause of Islam" he said "Generally speaking" he observed "our books carry high prices and therefore people cannot widen the circle of their circulation. I would advise the Nazarat (Department) to have a second look at the price schedule and bring it down to a level that would leave a good margin of profit for the agencies, without however incurring any loss." He also urged expansion of the readerage of the journals issued by the Movement.

## Annual Gathering in Dehli

The Delhi Ahmadiyya Community held its eighth annual meeting in March 1929. It was attended by prominent members of the headquarters organization, by non-Ahmadi digni-

taries notably Maulvi Muhammad Shafi Daudi, member of the Central Indian Legislature and Khawaja Hasan Nizami who presided over a number of its sessions.

## Bifurcated League

The Muslim League, the All India political organization, had been divided into two independent organizations bearing the same name-plate, following sharp conflict among its leadership over the Nehru Reprt recommendations. The Aye's rallied around Mr. M. A. Jinnah and the No's gravitated towards Sir Mian Muhammad Shafi, When the moderate demands of Mr. M. A. Jinnah were turned down by Hindu leadership, he joined the rest of the Muslim leadership in rejecting the poisonous docucument. The Khalifa-tul Masih held in high regard the services of Mr. M. A. Jinnah. He used his good offices in getting Mr. Jinnah and Mian Muhammad Shafi together. In this connection he adressed letters to Mr. M. A. Jinnah and Dr. Iqbal, Secretary of the Shafi-headed League. Dr. Mufti Muhammad Sadiq was present when Mr. M. A. Jinnah and Sir Muhammad Shafi met for an exchange of views and finally agreed to hold a meeting of the League at Delhi to which Khalifa-tul Masih II was invited with a request to help bring the Muslims together. Dr. Sadiq represented the Khalifa-tul Masih at the occasion. The League meeting was eventually held at Delhi under the chairmanship of Mr. Jinnah. It was attended by prominent members of both the Leagues. Mr. M. A. Jinnah and Sir Muhammad Shafi burried the hatchet and embraced each other as partners in the same cause and brothers in Islam.

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## Murder of Rajpal

The Indian National Congress had ignored Muslim demands. It had ignored the Simon Commission. It believed in its own power, in the majority vote of the Hindus and in their monopoly in trade and commeree and banking and financing. It decided on independence and set out on its course. The Muslim League was gathering itself together in one piece. It succeeded.

There was now a triangular war that was laying its grip on India, war between the Hindus and the British and war between the Hindus and Muslims. Feelings ran high and tempers were on edge. In the midst of this explosive situation Rajpal, the Hindu author of the Rangila Rasul, a scurrilous attack on the holy life of the Holy Prophet of Islam incurred the displeasure of Muslim public. He was set free by the Punjab High Court. Muslims were infuriated. Ilmud Din, a fanatic youngman of Lahore, stabbed the culprit to death on April 6, 1928. Muslim leaders condemned the attack. Hindu Press and leadership were inflamed. This was interpreted as the first act of war against the Hindus. Another incident occurred on April 8. Bombs were thrown at the treasury benches of the Indian National Legislative Assembly from its public gallery. This was interpretted as an Hindu act of war on the British.

Situation in India was tense. A holocaust threatend to break out any moment. On this occasion, the Khaiifa-tul Masih II, in an analytical review of the situation obtaining in the country, observed that the Holy Quran had laid blame for failure of man in the achievement of his objectives, on his eagerness for quick results and his pursuit of short-term goals. If, he said, men took a long view of things and gave calm consideration, taking into view the far-reaching consequences, most of the disputes would not arise. In India, he said, there was a tussle between the Government and the people and conflict between communities and friction between religions all of which could be attributed to greed for quick returns.

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Continuing he said: "Government officials are still living in the early days when the voice of Indians in India was a voice in wilderness. They are still labouring under the impressicn that they have Divine powers and that whatever they consider to be right should not only be treated as right but should be believed to be right and that whatever they felt was wrong should not only be treated as wrong but should also be believed to be wrong. At times their tone is so offensive that

an independent-minded person reacts violently and is ready to fight back. There is now an awakening among Indians and they are claiming equality. They have begun to feel strongly about national honour and national prestige. They now know that theyare not dumb-driven cattle. They know that they are not kids who have to be supervised. They want to revive in their country indigenous sciences, their indigenous culture and their indigenous civilization. If therefore England wants to rule India in this type of situation, its officers will have to change their attitude. When a country begins to aspire for freedom howsoever small it may be, it certainly wins its freedom. There is not a single instance of a country in the world with a population as small as a few thousand souls, that remained in perpetual slavery. How can India, a country with a population of 330 million, be kept for ever in bondage?" Addressing the Indian leaders the Khalifa-tul-Masih II said, "On the other hand I see some people who are deeply concerned for the freedom of the country. I appreciate their sentiments very highly. The spirit of freedom and the fervour for liberty that I find vibrating through my being, had it not been channelized through the Ahmadiyya teachings, would have placed me in the rank of these freedom fighters. But the faith of God warns us that our objectives should not be short-term. I highly value the efforts of these people. But at times these efforts are so directed as to destroy the character and qualities (so necessary for a ruling class) of their own people, instead of hurting the interests or prestige of the British. Such people are very dangerous. A toady of the Govenment is undoubtedly a traitor. But his treachery is confined to his person. One who flatters Government for a job or worldly interest is certainly a trailor but one who ruins the very character of a people, is a greater traitor."

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Turning to the Muslims, the Khalifa-tul Masih II advisnig them against concentrating on short-term goals, said that nobody's calumny could hurt the honour of the Holy Prophet (peace and

blessings of Allah be on him and his followers) and that his traducers only demeaned themselves and those who supported them were digging the grave of their own nation. At the same time he warned that those who took law in their own hands were criminals and enemies of their own people and their supporters were no better. If, he said, the accused was really the offender then in his eyes his best friend was one who would tell him that while he would suffer the punishment of the law of the land, he should make his peace with God before he paid the penalty.

## Holy Prophet's Day

The Holy Prophet's day was now well on the way to becoming an annual national function and a platform where all and sundry could meet to render homage to the central figure in the history of mankind. The Khalifa-tul Masih II called for an India-wide celebration of the Holy Prophet's Day on June 27, 1929. The subjects of talks assigned by him were (1) The Holy Prophet, his dealings with non-Muslims and his teachings in this behalf : (2) The Holy Prophet on the Unity of God. The entire Muslim Press echoed his call - the 'Munadi' (Delhi) of Khawaja Hasan Nizami, the 'Inqilab' the 'Siyasat', the Kashmiri Gazette (Lahore), the Madina (Bijnaur), the Tamir (Faizabad) the Muhsin (Multan) the Mashriq (Gorakhour), the Hamdam, the 'Himmat' the 'Haqiqat' (Lucknow), the 'Sahifa' (Hyderabad Deccan), the 'Paigham-i-Amal' (Ferozepore).

Meetings were held all over India with enthusiastic participation by all sections of society including non-Muslims. In some places there was some opposition, notably in Peshawar engineered by the 'Zamindar' of Lahore. Incidents that marred the happy and sanctimonious atmosphere were condemned by the entire responsible Press and Public.

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A special Holy Prophet number of 'Alfazal' was also issued on the occasion. Some of the finest articles on the Holy Prophet's holy life carried by the Special Number were contributed by eminent writers like Khalifa-tul Masih II, Sahibzada Mirza Bashir Ahmad, Maulvi Sir Muhammad Yaqub, Khawaja Hasan

Nizami, Sayyed Habib, Christian Padri Ghulam Masih, Hindu Attorney-at-Law Ramchand Machanda, Lala Jagan Nath and Professor H. C. Kumar. Eulogies were contributed by great poets like Dr. Sir Muhammad Iqbal, Hafiz Sayyed Mukhtar Ahmad, Sayyed Mir Muhammad Ismail, Khan Sahib Zulfiqar Ali Khan, Ashufta Lucknavi and Aziz Lucknavi and Safi Lucknavi and Munshi Lachman Narain Sinha and Zamir Hasan Dil-shad, Khanpuri.

The issue was higly appreciated as an anthology of choice contributions that high-lighted the purity, loftiness and nobility of the great and glorious life of the Holy Prophet (peace and blessings of Allah be on him and his).

## Khalifa-tul Masih II in Kashmir

The Khalifa-tul Masih II went to Kashmir on a 3-month study and rest trip. He found the Ahmadiyya communities there unorganized though high-spirited and conscious of their responsibilities. He emphasized on them the cardinal importance of organizing well so that they could make an impact on their neighbours through their living faith and devoutness in practice and excellency of social conduct and that every member of the movement should feel that the salvation of the world lay through him. The Promised Messiah wished if he had such forty faithful devotees in the community then world conquest would beoome easy.'' (Alfazl, Qadian July 23, 1929). He drew the attention of the youth to the Holy Quran and the Hadith and asked them to ponder well over their contents. On another occasion the Khalifa-tul Masih II observed that in the Fatiha prayer the seeker begs for guidance in the words *'Ihdinas-Siratal-Mustaqim'* i.e. make us useful Muslims and not nominal Muslims.

Addressing an audience in Pahlgam on August 9, he said that the hearts of the pure were so devoted to God that they were a-melting in his love and that was a stage evey believer should strive to reach.

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Addressing the Yaripur Ahmadiyya gathering the Khalifa-tul Masih advised them to put their own attitudes on an even keel

and present a good example to people so that they may see in them true devotees of God. "Once that level is reached big ways will be opened up for the progress of the Ahmadiyya Movement," he said. On way back he spoke to a gathering at Jammu exhorting them to seek through prayer guidance to the true faith and to the righteous group.

The Khalifa-tul Masih II was accompanied on the trip by his family, by Maulana Muhammad Ismail Hilalpuri, Maulana Abdur-Rahim Dard, Dr. Hashmatullah and Maulvi Qamar Din.

## Hafiz Roshan Ali Passes Away

While the Khalifa-tul Masih II was in Kashmir, Hafiz Roshan Ali who had been long laid up with a cancerous infection, succumbed to the malady breathing his last on June 23, 1929. When Khalifa-tul Masih II leamt of the sad event he sent back telegraphically instructions that funeral prayers be offered on the community-level at every Ahmadiyya center as a token of the community's appreciation of the deceased's worthy services to Islam which, he hoped, will be remembred as long as the Ahmadiyya movement lived.

The community felt the great loss grievously. Hafiz Roshan Ali was mourned bitterly and was remembered long.

Paying a tribute to this "most loyal friend" the Khalifa-tul Masih II said on the occasion of the annual gathering (December 1929) "the Hafiz Sahib was an exceedingly sincere and selfless person. I saw in him the spirit that the Promised Messiah wanted to create in the community. He had so much enthusiasm for propagation (of Islam) that he needed no prodding in this behalf. He regarded himself as solely responsible for the movement as a Muslim would feel if he were left alone in the world." The Khalifa-tul Masih II praised this feeling of the late Hafiz Roshan Ali as a great virtue which, he said, others world do well to cultivate.

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In due course of time Maulana Jalalud Din Shams and Mualana Abul'Ata filled the gap created by the death of the

late Hafiz Roshan Ali. Immdeiately after the demise of Hafiz Roshan Ali most of the work had however to be taken over by Maulana Sayyed Sarwar Shah in addition to his current duties.

## The Mubahila

The Mubahila, a gutter prag, was the first target of Maulana Abul'Ata. The paper spilled filth, character-assasination of the Ahmadiyya movement and of its leaders being its sole objective. The Khalifa-tul Masih II thought it far below his dignity to discount lies and canards and sufficed to observe that the matter was in the hands of Allah who knew the Mubahila group was ginning out filth and fictitious untruth and that they should fear the damnation they were so sedulously working to earn. Maulana Abul'Ata took up the issue with the gutter-snipes openly and challenged every story with such persistence and logic that the Mubahila had no course left but to fold up as it lost all credit with the public and could find no finances to carry on its smelly existence.

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## Hindu-Sikh raid on Slaughter-House

The Qadian Community Centre, under a permit issued by the District Magitrate, started a slaughter-house. Since cows were also butchered in the place, Hindus who regard the animal their sacred mama, incited the Sikhs to join them in an armed raid on the slaughter-house. The troublesome elements of the two communities carried out their vile intention and demolished the slaughter-house in the presence of local police-force. The Ahmadiyya community did not offer any resistence for fear of precipitating violence and bloodshed. It happened while the Khallfa-tul Masih II was in Kashmir.

A case was filed in the court protesting the District Magistrate's decision to suspend the licence. The Commissioner who was hostile to the movement earlier charged his mind after studying the case made out by the Ahmadiyya Attorney, Chaudhri Zafrulla Khan. The slaughter-house permit was revived.

It was a very unpleasant incident but it threw tremendous

light on the temper of the Hindu community who had no cause to aggravate communal tension but deliberatry made the slaughhouse an issue.

The incident however once more demonstrated the basic unity of Muslims. When the details of the provocative attack flashed across India, the Muslim population was seized with hot anger which found expression through newspaper columns. The "Inqilab', the 'Zamindar', the Muslim Outlook," the 'Taziana' of Lahore,' Ahl'i'Hadith and 'Vakil' of Amritsar, 'Shahab' of Rawalpindi and 'Himmat' of Lucknow and 'Al'Aman' of Dehli and 'Moonas' of Etawah protested vigorously. The Khilafat Committee Punjab and Muslim League Amritsar passed resolutions condemning the raid. The Khilafat Gommittee Punjab offered to send volunteers to Qadian to meet Hindu-Sikh resistence and urged upon the Khalifa-tul Masih II immediate reconstruction of the slaughter house.

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## The Simon Commission recommendations

The Simon Commission recommendations were adverse to to the interests of Muslims. The Commission reduced the Muslim majority of 56% in the Legislature of the Province to 51% thus making the bare majority margin a very uncertain factor. The Khalifa-tul Masih II protested against this open injustiee and rousing public opinion against it, suggested simultaneously alternate remedial proposals. (Copy right)

*(To be continued)*

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